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in token of remembrance; but when they give any thing to 431
a trader, they at least expect double the value in return, saying that he can afford to do it, since he had cheated them so often.

They treat each other with civility, and shew much 576
affection on meeting after an absence. When they meet in the forenoon, they will compliment one another with saying, "a good morning to you!" and in the afternoon "a good evening." In the act of shaking hands with each other, they strictly attend to the distinguishing names of relations, which they utter at the time; as for instance, "a good morning, father, grandfather, uncle, aunt, cousin," and so down to a small grandchild. [888]
They are also in the habit of saluting old people no ways related to them, by the names of grandfather and grandmother, not in a tone of condescending superiority or disguised contempt, but as a genuine mark of the respect which they feel for age. The common way of saluting where no relationship exists, is that of "friend;" when, however, the young people meet, they make use of words suitable to their years or stage in life; they will say "a good morning, comrade, favourite, beloved, &c." Even the children salute each other affectionately. "I am glad to see you," is the common way in which the Indians express themselves to one another after a short absence; but on meeting after a long absence, on the return of a messenger or a warrior from a critical or dangerous expedition, they have more to say; the former is saluted in the most cordial manner with some such expression: "I thank the Great Spirit, that he has pre-
"served our lives to this time of our happily meeting
"again. I am, indeed, very glad to see you." To which the other will reply: "you speak the truth; it is through
"the favour of the great and good Spirit that we are
"permitted to meet. I am equally glad to see you."
To the latter will be said: "I am glad that the Great
"Spirit has preserved your life and granted you a safe
"return to your family."

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other that they want to destroy, but us, poor Indians, that are between them. By this means they get our lan and, when that is obtained, the scissors are closed again, and laid by for further use.

They are remarkable for the particular respect which they pay to old age. In all their meetings, whether public or private, they pay the greatest attention to the observations and advice of the aged; no one will attempt to contradict them, nor to interfere in any manner or even to speak, unless he is specially called upon. "The aged," they say, "have lived through the whole period of our "lives, and long before we were born; they have not "only all the knowledge we possess, but a great deal "more. We, therefore, must submit our limited views "to their experience."

'In travelling, one of the oldest will always take the lead, unless another is specially appointed for that purpose.' If such a one stops to hunt, or in order to stay and encamp at the place for some time, all halt together, all are pleased with the spot and declare it to be judiciously chosen.

I shall expatiate further on this interesting part of the Indian character, in the sequel of this work.

They have a strong innate sense of justice, which will lead them sometimes to acts which some men will call heroic, others romantic; and not a few, perhaps, will designate by the epithet *barbarous*; a vague indefinite word, which if it means any thing, might, perhaps, be best explained by *something not like ourselves*. However that may be, this feeling certainly exists among the Indians, and as I cannot describe it better than by its effects, I shall content myself with relating on this subject a characteristic anecdote which happened in the year 1793, at an Indian village called *La Chine*, situated nine miles above Montreal, and was told me in the same year by Mr. La Ramée, a French Canadian inhabitant of that place, whom I believe to be a person of strict veracity.

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rally makes them wish to know what is good and what is bad. This the parent teaches him in his own way, that is to say, in the way in which he was himself taught by his own parents. It is not the lesson of an hour nor of a day, it is rather a long course more of practical than of theoretical instruction, a lesson, which is not repeated at stated seasons or times, but which is shewn, pointed out, and demonstrated to the child, not only by those under whose immediate guardianship he is, but by the whole community, who consider themselves alike interested in the direction to be given to the rising generation.

When this instruction is given in the form of precepts, it must not be supposed that it is done in an authoritative or forbidding tone, but, on the contrary, in the gentlest and most persuasive manner: nor is the parent's authority ever supported by harsh or compulsive means; no whips, no punisments, no threats are even used to enforce commands or compel obedience. The child's *pride* is the feeling to which an appeal is made, which proves successful in almost every instance. A father needs only to say in the presence of his children: "I want such a "thing done; I want one of my children to go upon such "an errand; let me see who is the *good* child that will do "it!" This word *good* operates, as it were, by magic, and the children immediately vie with each other to comply with the wishes of their parent. If a father sees an old decrepid man or woman pass by, led along by a child, he will draw the attention of his own children to the object by saying: "What a *good* child that must be, "which pays such attention to the aged! That child, "indeed, looks forward to the time when it will likewise "be old!" or he will say, "May the great Spirit, who "looks upon him, grant this *good* child a long life!"

In this manner of bringing up children, the parents, as I have already said, are seconded by the whole community. If a child is sent from his father's dwelling to

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carry a dish of victuals to an aged person, all in the house will join in calling him a *good* child. They will ask whose child he is, and on being told, will exclaim: what! has the *Tortoise*, or the *little Bear* (as the father's name may be) got such a *good* child? If a child is seen passing through the streets leading an old decrepid person, the villagers will in his hearing, and to encourage all the other children who may be present to take example from him, call on one another to look on and see what a *good* child that must be. And so, in most instances, this method is resorted to, for the purpose of instructing children in things that are good, proper, or honourable in themselves; while, on the other hand, when a child has committed a *bad* act, the parent will say to him: "O! how grieved I am that my child has done "this *bad* act! I hope he will never do so again." This is generally effectual, particularly if said in the presence of others. The whole of the Indian plan of education tends to elevate rather than depress the mind, and by that means to make determined hunters and fearless warriors.

Thus, when a lad has killed his first game, such as a deer or a bear, parents who have boys growing up will not fail to say to some person in the presence of their own children: "That boy must have listened attentively "to the aged hunters, for, though young, he has alrea- "dy given a proof that he will become a good hunter "himself." If, on the other hand, a young man should fail of giving such a proof, it will be said of him "that "he did not pay attention to the discourses of the aged."

In this indirect manner is instruction on all subjects given to the young people. They are to learn the arts of hunting, trapping, and making war, by listening to the aged when conversing together on those subjects, each, in his turn, relating how he acted, and opportunities are afforded to them for that purpose. By this mode of instructing youth, their respect for the aged is kept alive,

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584 ken English,) "White man court,—court,—may be one
586 "whole year!—may be two year before he marry!—well!
"—may be then got *very good* wife—but may be *not!*—
"may be *very* cross!—Well now, suppose cross! scold
"so soon as get awake in the morning! scold all day!
"scold until sleep!—all one; he must keep *him!** White
"people have law forbidding throwing away wife, be
"*he* ever so cross! must keep *him* always! Well!
"how does Indian do?—Indian when he see industrious
"Squaw, which he like, he go to *him*, place his two fore-
"fingers close aside each other, make two look like one
"—look Squaw in the face—see *him* smile—which is all
"one *he* say, *Yes!* so he take *him* home—no danger *he*
"be cross! no! no! Squaw know too well what Indian
"do if *he* cross!—throw *him* away and take another!
"Squaw love to eat meat! no husband! no meat! Squaw
"do every thing to please husband! he do the same to
"please Squaw! live happy!"

## CHAPTER XVII.

### RESPECT FOR THE AGED.

888 THERE is no nation in the world who pay greater respect to old age than the American Indians. From their infancy they are taught to be kind and attentive to aged persons, and never to let them suffer for want of necessaries or comforts. The parents spare no pains to impress upon the minds of their children the conviction

* The pronouns in the Indian language have no feminine gender.

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that they would draw down upon themselves the anger of the Great Spirit, were they to neglect those whom, in his goodness, he had permitted to attain such an advanced age, whom he had protected with his almighty power through all the perils and dangers of life, while so many had perished by wars, accidents and sickness in various forms, by the incantations of the wizzard or the stroke of the murderer, and not a few by the consequences of their own imprudent conduct. 888

It is a sacred principle among the Indians, and one of those moral and religious truths which they have always before their eyes, that the Great Spirit who created them, and provided them so abundantly with the means of subsistence, made it the duty of parents to maintain and take care of their children until they should be able to provide for themselves, and that having while weak and helpless received the benefits of maintenance, education and protection, they are bound to repay them by a similar care of those who are labouring under the infirmities of old age, and are no longer able to supply their own wants. [593 183]

Thus, a strong feeling of gratitude towards their elders, inculcated and cherished from their earliest infancy, is the solid foundation on which rests that respect for old age for which Indians are so remarkable, and it is further supported by the well-founded hope of receiving the like succours and attentions in their turn, when the heavy hand of time shall have reduced them to the same helpless situation which they now commiserate in others, and seek by every means in their power to render more tolerable. Hence, they do not confine themselves to acts of absolute necessity; it is not enough for them that the old are not suffered to starve with hunger or perish with cold, but they must be made as much as possible to share in the pleasures and comforts of life. It is, indeed, a moving spectacle to see the tender and delicate attentions which, on every occasion, they lavish upon

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aged and decrepid persons. When going out a hunting they will put them on a horse or in a canoe, and take them into the woods to their hunting ground, in order to revive their spirits by making them enjoy the sight of a sport in which they can no longer participate. They place them in particular situations, where they are sure that the game they are in pursuit of will pass by, taking proper measures at the same time to prevent its escape, so that their aged parents and friends may, at least, as our sportsmen call it, be in *at the death*. Nor is this all; the hoary veterans must also enjoy the honours of the chase; when the animal, thus surrounded, is come within reach of their guns, when every possibility of escape is precluded, by the woods all around being set on fire, they all, young and old, fire together, so that it is difficult to decide whose ball it was that brought the animal to the ground. But they never are at a loss to decide, and always give it in favour of the oldest man in the party. So, when the young people have discovered a place where the bears have their haunts, or have resorted to for the winter, they frequently take with them to the spot, such of the old men as are yet able to walk or ride, where they not only have an opportunity of witnessing the sport, but receive their full share of the meat and oil.

At home the old are as well treated and taken care of as if they were favourite children. They are cherished and even caressed; indulged in health and nursed in sickness; and all their wishes and wants are anticipated. Their company is sought by the young, to whom their conversation is considered an honour. Their advice is asked on all occasions, their words are listened to as oracles, and their occasional garrulity, nay, even the the second childhood often attendant on extreme old age, is never with Indians a subject of ridicule, or laughter. Respect, gratitude and love are too predominant in their minds to permit any degrading idea to mix itself with these truly honourable and generous feelings.

[ERRATA. See cat. 116, p. 348. -Ed.]

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On every occasion, and in every situation through life, age takes the lead among the Indians. Even little boys, when going on parties of pleasure, were it only to catch butterflies, strictly adhere to this rule, and submit to the direction of the oldest in their company, who is their chief, leader and spokesman; if they are accosted on the way by any person, and asked whither they are going, or any other question, no one will presume to answer but their *speaker*. The same rule is observed when they are grown up, and in no case whatever will one of a party, club or meeting, attempt to assume authority over the leader, or even to set him right if he should mistake the road or take a wrong course; much less will any one contradict what he says, unless his opinion should be particularly asked, in which case, and no other, he will give his advice, but with great modesty and diffidence.

And yet there have been travellers who have ventured to assert that old people among the Indians are not only neglected and suffered to perish for want, but that they are even, when no longer able to take care of themselves, *put out of the way of all trouble*. I am free to declare, that among all the Indian nations that I have become acquainted with, if any one should kill an old man or woman for no other cause than that of having become useless or burdensome to society, it would be considered as an unpardonable crime, the general indignation would be excited, and the murderer instantly put to death. I cannot conceive any act that would produce such an universal horror and detestation, such is the veneration which is every where felt for old age.

Indeed, I have had sufficient reason to be convinced that this principle, excellent as it is in itself, is even carried too far by the Indians, and that not a little inconvenience is occasioned by it. A few instances will make this better understood than any explanations that I could give.

In the year 1765, the great body of Christian Indians,

[Erratum. See vol. II, p. 348. —Am. Ed.]

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after having remained sixteen months at and near Philadelphia, were permitted to return to their own country, peace having been concluded with the Indian nations, who still continued at war notwithstanding the pacification between the European powers. They resolved to open a path through the wilderness from the frontier settlements beyond the Blue mountains, directly to Wyoming on the Susquehannah. This path they laid off and cut as they proceeded, two, three or four miles at a time, according to the nature of the ground and the convenience of water, bringing up their baggage by making two or more trips, as they had no horses to carry it. Having arrived at the great Pine Swamp, then supposed to be about fourteen miles wide, it was found very difficult to cut a passage on account of the thickets and of the great number of fallen trees which incumbered it; they were, besides, unacquainted with that part of the country. An old Indian, however, took the lead, and undertook to be their guide. After a tedious march of near two weeks, attended with much labour, he brought them across the Swamp, to the large creek which borders upon it on the opposite side. There they found a very steep mountain, through which no passage could be found either above or below. Discouraged at the prospect before them, they now saw no alternative but to return the same way they had come, and take the route by Fort Allen to Nescopeck, and so up the Susquehannah to Wyoming, a distance of nearly one hundred miles round. In this difficulty, it fortunately struck their Missionary, Mr. Zeisberger, that a certain Indian named David, who was one of their party and had followed them all the way, was acquainted with that part of the country, and might, perhaps, be able to point out to them some better and shorter road. He soon found that he was not mistaken. David was perfectly acquainted with the country, and knew a good road, through which the party might easily pass, but not having been questioned on the subject,

8 [Erratum. See cat. 116, p. 348. Analyst]

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had hitherto kept silence, and followed with the rest, though he knew all the while they were going wrong. A dialogue then took place between him and the Missionary. 886

ZEISB.—David! You are, I believe, acquainted with this country; perhaps you know a better road, and a shorter one than that which we are going to take.

DAVID.—Yes, I do; there is such a road, which we may easily get through, and have a much shorter distance to travel than by that which is proposed; I am sure of it.

ZEISB.—What; David! we were all going wrong, and yet you are with us?

DAVID.—Yes, 'tis so.

ZEISB.—And yet you said nothing, and followed with the rest as if all had been right!

DAVID.—Yes; the guides are somewhat older than myself; they took the lead, and never asked me whether I had any knowledge of the country. If they had enquired, I would have told them.

ZEISB.—Will you *now* tell them?

DAVID.—No, indeed; unless they ask me. It does not become an Indian to instruct his elders.

The question was then asked him at the instigation of Mr. Zeisberger, when he immediately told them that they must all return to a certain spot, six miles back, and then direct their course more to the north east, which would bring them to a gap in the mountain, where they could pass through with great ease. They did so, and he followed them, and being now desired to take the lead, he did it, and brought them to the very spot he had described, and from thence led them all the way to Wyoming. This difficult part of the road, in the swamp, has been since called *David's path*, and the state road now passes through it.

This anecdote was told me by Mr. Zeisberger himself, whom I have never known to say any thing that

[Loreata. See cat. 116, p. 348. - Analyst]

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that they would draw down upon themselves the anger of the Great Spirit, were they to neglect those whom, in his goodness, he had permitted to attain such an advanced age, whom he had protected with his almighty power through all the perils and dangers of life, while so many had perished by wars, accidents and sickness in various forms, by the incantations of the wizzard or the stroke of the murderer, and not a few by the consequences of their own imprudent conduct. 888

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Thus, a strong feeling of gratitude towards their elders, inculcated and cherished from their earliest infancy, is the solid foundation on which rests that respect for old age for which Indians are so remarkable, and it is further supported by the well-founded hope of receiving the like succours and attentions in their turn, when the heavy hand of time shall have reduced them to the same helpless situation which they now commiserate in others, and seek by every means in their power to render more tolerable. Hence, they do not confine themselves to acts of absolute necessity; it is not enough for them that the old are not suffered to starve with hunger or perish with cold, but they must be made as much as possible to share in the pleasures and comforts of life. It is, indeed, a moving spectacle to see the tender and delicate attentions which, on every occasion, they lavish upon

2:Newcomb E-4, 5 (1951-1952) 1956
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551 *Bucks-horn*, or the like."[27] In everyday life kinship terms were used rather than personal names.[28] Denton also said:

> Any Indian being dead, his name dies with him, no person daring ever after to mention his name, it being not only a breach of their Law, but an abuse to his friends & relations present, as if it were done on purpose to renew their grief: And any other person whatsoever that is named after that name doth incontinently change his name & takes a new one.[29]

## Education and Training of Children

862 Children were nursed until they were three or four years old, but
853 were increasingly fed meat and other specially prepared foods. Holm said they were taught to walk when they were nine months old.[30] When boys were four or five years old, they were given their first instruction in hunting, warfare, and woodcraft, as well as in other phases of a man's
868 life.[31] Girls at the same age were initiated into the duties of housekeeping and the planting and cultivating of gardens. Old people, particularly grandparents, played an important role in instructing the children in
869 tradition, religion, and correct behavior (O.A., N.D.). According to Trowbridge, men took upon themselves the duty of instructing the young of their phratry.[32] The earlier documents are silent on these points, but there seems to be no reason why these more modern data do not represent the customs of a former period.

In earlier times physical punishment was seldom if ever used on the
861 children; explanation, ridicule, exhortation, and threats took its place.[33] Obedience was sometimes enforced by threats of punishment by the Mask Being. If a child was slow to rise in the morning, for instance, the recalcitrant one was told that this supernatural creature would visit him and poke him with a stick (N.D.). It was also believed that the supernatural powers punished disobedient children by causing them to become weak and sickly (N.D.). The myth of a great, naked bear was frequently used, since disobedient children were said to be its particular victims.[34] Children were described as being well behaved; a captive
867 brought up by the Delawares said that "honesty, bravery and hospitality
●838 are cardinal virtues with them. . . .Their young, in a remarkable degree, reverence and honor the aged, especially their parents."[35] Not only were the old respected, but game and various other presents were often given to them.[36]

866 As children grew older, the boys in particular were more and more exposed to a toughening program. Training was one of increasing hardship, up to and including the puberty rituals. Children were forced to

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[27] Denton, 1845, p. 8.
[28] Trowbridge MS.
[29] Denton, 1845, p. 8.
[30] Holm, 1834, p. 127.
[31] Lindestrom, 1925, p. 202; Harrington, 1913, p. 213; Trowbridge MS.
[32] Trowbridge MS.
[33] Brickell, 1842, p. 47; Zeisberger, 1910, p. 81.
[34] Heckewelder, 1799, pp. 280-82.
[35] Brickell, 1842, p. 48.
[36] Zeisberger, 1910, p. 76.

3:Zeisberger M-5 (1767-1780)1910
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224 852 turn to the east, having the whole or part of the animal on the back, always with the skin, before entering the house and give vent to a prolonged call, which is the old man's or old woman's prayer to the Deity in behalf of the boy, that he may always be a fortunate hunter. During the repast they repeat their petitions and give counsel to the boy (who, with his companions, is a mere spectator) regarding the chase and all the circumstances of his future life, exhorting him above all things to revere old age and gray hairs and to be obedient to their words, because experience has given them wisdom. Such counsel was heeded in time past, and though the ceremonies are still kept up, the young no longer revere the aged as was the case at one time.

● 888 178

Formerly, the young revered the old, especially if they had gray or white heads.[253] They believed that these must be very wise and prudent, because they were of such an age and seemed to be favored of the gods. Therefore, they treated the aged well, brought them, it may be, a deer, in the hope that they might be instructed of them how to attain to equal age. They presented the old, also, with wampum or belts, with the same hope. While nothing was said, the aged understood and gave the desired instruction on another occasion.

784 276 No young Indian in those days would have dared to take the tobacco pouch, (made usually of the skin of the otter, beaver, raccoon, fox, pole-cat, or some other animal, stripped off whole, with a little slit at the neck), of an old person and take a pipeful of tobacco, thinking such an act a great sin and believing that it would be the cause of shortening his life. When, therefore, in those days, a young brave asked an aged man permission to fill his pipe from the latter's pouch, the old man understood that this was not the young man's intention at all, but he wished to place something in the pouch. Usually, wampum was put in and no tobacco taken out. This, also, was done with the hope that the aged man might instruct the young brave how to be wise and to attain to great age. Indeed, good counsel is given, to bring offerings regularly on behalf of themselves and their friends, to be chaste, to abstain from drinking and stealing, which were common even in those days. These customs, however, have ceased. The old have lost respect and the young

3:Zeisberger M-5 (1767-1780)1910
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Shawnee NM17



D 888 178

regard them but little. They do not seem to be ashamed of their vices. For this reason, Indians themselves declare that their condition grows worse from year to year. As there is neither law nor legal penalty among them, they have nothing to fear, except that an injured one may avenge himself in the manner in which he has been injured. If one has seduced the wife of another, the offended party will seek to seduce the wife of the offender. He will keep his purpose a secret and not rest until he has obtained satisfaction, when he makes known to others what he has done, so that the original offender may hear of it.

D [684]

D 881 [841 145]

When, in a young female, the first menstrual discharge occurs, generally between the twelfth and sixteenth year, the Delawares generally separate such daughters from all companionship, the Monsies [Monseys] being more strict and having more ceremonies in the observance of the custom than the Miamis. They build for such a girl, separate hut, apart from the rest, where her mother or some old female acquaintance cares for her and guards her so that none may see her. Wherefore, she is also kept within the hut the whole of the menstrual period, with the blanket over her head. She is given little to eat, but regularly dosed with emetics. She is not allowed to do any work during the whole time, which generally lasts twelve days. At the end of the time, they bring her into her home, looking black, grimy and dishevelled, because she has been lying about in dust and ashes the whole time. Washed and dressed in new garments, she is allowed to be in the home, but required to wear a cap with a long shield, so that she can neither see any one readily, nor be seen. Such a covering she must wear for two months, at the end of which time she is informed that she may marry.

D [582 292]

I S 881 262

The Shavanose [Shawanese] and Mingoes, however, who observe much the same cust[illegible], follow a different course in this matter. The young woman in question is allowed to remain in the house. She prepares food for those in the house, of the corn and fruits she has raised. Of such food she does not, however, herself partake, but goes to her hut, apart from the others, and there prepares and eats her food.

D 841

Every month, during her menstrual period, a Delaware woman lives by herself in a separate hut, which is usually very

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often dyed red with cinnabar about the neck. Such a shirt may be worn unwashed until it is torn. More careful women, however wash their clothing. Men and women paint their faces almost daily, especially if they go out to a dance in the evening. Men, particularly, think it is proper to paint and often their whole head is colored vermillion.[235] Here and there black spots may be introduced, or they paint one-half of their head and face black, the other red. Figures are added according to taste.[236] Indian women never paint their faces with a variety of figures, but rather make a round red spot upon each cheek and redden the eyelids, the tops of their heads and, in some cases, the rims of the ears and the temples.[237] Older women adorn themselves but rarely, usually appearing in old cast-off garments. Even if the husband of such a woman provides new clothing, she will rarely put it on, especially if she has a daughter to whom she gives the new clothing in exchange for old garments.

Their towns are generally laid out near a lake, river or brook, yet sufficiently elevated to escape the danger of inundations, which are very common in spring. In building towns no regular plan is observed but every one builds according to his fancy. The houses are not built close together. Some years ago, when the Delawares planned Gochachgünk, they wished to imitate the Christian Indians and build their town in orderly fashion but they did not succeed, even though they had laid it out. When they have lived long in one place, it at last becomes troublesome to secure wood for fuel because all the wood in the neighborhood has been used. This causes them to leave the place and plan a new village for the sake of the wood and other conveniences. Although they have horses that roam about and are rarely used except when they wish to ride, it is too troublesome for them to break these to work and, furthermore, since fetching wood is the work of the women, the men do not concern themselves about it.

Of inheritances they know nothing. Every Indian knows that whatever he leaves at his death is divided among his friends. If a woman becomes a widow, no matter how long she may have lived with her husband, friends come, take everything that be-

3:Zeisberger M-5 (1767-1780)1910
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orgy, put him out of the way, pretending to be very drunk and not capable of judging of the nature of his deed. Under such circumstances, according to ancient usage, the murderer must pay a hundred fathoms of wampum for the murder of a man and two hundred for that of a woman. If he is too poor to raise the amount, which is commonly the case, his friends help to raise it and turn it over to the relatives of the slain, at the same time delivering a speech. If any one has murdered his own relative, he usually escapes without difficulty, for the family can easily find reason for the deed, not wishing to lose two of their friends at once. Should a murderer not feel himself safe, he goes to another region or town where he is a stranger.

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In case of theft, which is held as a disgrace among them, nothing further is required than that the thief must restore what he has stolen, pay for it or give something in exchange. If justice cannot be satisfied in one of these ways, because the thief has nothing, loss falls on the party robbed, or the friends of the thief, if such he has, must make good the loss.

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When a whole party goes out to hunt, they govern themselves according to the wishes of the oldest or the most expert, particularly if he be a member of the council. It is not considered good form for one to leave the party before the end of the hunt. If one has wounded a deer and another followed and killed it, the skin belongs to the first and either the half or the whole of the meat to the latter. If several take aim at once and they cannot determine which of them made the best shot, the skin is given to the oldest of the party, or, if he happened to be one of those taking aim, he is said to have killed the animal. Old men, therefore, no longer able to shoot well, generally get their share of the skins, if they only aim now and then with the others though they do not hit the mark.

Such old men, accompanying a hunting party, get both meat and skins, for the good hunters will not let them return empty-handed. They have, in general, and the Unami in particular, the custom that when a huntsman has shot a deer, and another Indian joins him or only looks on at a distance, he immediately gives him the whole animal and goes in pursuit of another.

3: Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7



moving from one place to another according to inclination, yet they generally dwell together for the sake of the help they can render each other in building and in fencing up the great field where all may plant and be sure that their pieces of ground will not be molested by cattle. If they have a good chief he may be very useful to the people, for under him they believe themselves to dwell in safety as it is his business to keep the peace with other nations and order among his own people in so far as this may be secured among the Indians who are a free people recognizing neither compulsion nor authority to punish. By means of discretion and diplomacy a chief may accomplish much. At times he may not tell his counsellors, much less the people, what his ultimate purposes are, for fear of not attaining them. Moving forward step by step he may gain his end. Of violence, murder (except in drunkenness), robbery, theft, one rarely hears among the Indians. They may leave all they have caught in the chase and their utensils in the forest, secured indeed against wild animals such as wolves and bear, but not hidden from the Indians. They often hang their things to trees in the woods where everyone passing by may see them and leave them there for days and weeks, yet they are never molested. Stolen goods may not be easily concealed among them, and whoever has been guilty of theft must restore or repay lest a horse or two or even his gun, which is an Indian's means of sustenance, be taken from him or his friends summoned to make good the injury, even years after the theft has been committed. The latter will rather pay than be much and often called upon to do so.

Few houses are locked when the people go out. A stick is placed against the door on the outside and the passerby sees that no one is at home and does not enter. Each one is free to do as he pleases without let or hindrance, yet he will rarely do another injury.

Their old people, even though they are only able to crawl about and are a source of trouble and have nothing to bequeath to anyone, are faithfully cared for by their friends who seem to wish that their lives should be prolonged. That they are unmerciful and insensible towards the poor and needy may not be said of them. Even strangers who have no friends are

nected within the womb. If one is hurt, the other will feel it even though they are separated by many miles. A child whose mother died during its birth, must not be allowed to cry. Someone must try to comfort it so that the spirit of the dead mother may not injure, or even kill the foster parent.

Birthmarks are an indication that both parents have experienced difficulties with other people. During his youth one man conversed with a dead person in a vision. The skeleton said to him, "You should know me by the mark on your children. You will know more when they are born." All of his children (boys) had a characteristic pecularity about the eyes, lacking control of the lids so that during the day they blinked constantly. Sometimes a birthmark in the shape of a leaf or berry appears on the child. This is attributed to a dream by the mother. The fruit means good luck and long life. A mark formed like a reptile is considered an evil omen.

While nursing the child, the mother must refrain from intercourse with any man other than her husband so that the infant may not have diarrhea.

A few notes were obtained on the treatment of the hair and teeth of children.

When a child's hair is cut, it is left in some out-of-the-way place.[20] It was believed that if the birds used it in building their nests, the child would suffer from headaches. If the remains were burnt, it would cause the hair to become brittle.[21]

During the teething period, a little bag containing finely crushed charcoal is hung about the child's neck. The latter chews upon it to ease his aching gums. A loose milk tooth is pulled out by means of a string, its removal allowing the permanent tooth to grow in straight. The extracted tooth is taken outdoors by the child and thrown in the direction of the east, with the words "My tooth I place down here. I know when you return I will feed you white beans."

A child's nails are trimmed with a knife or scissors. Care is taken not to lose any of the nail trimmings, which are carried into the woods and left upon a stump. At the same time the following words are addressed to the Owl: "Grandpa, I now give you these, your grandchild's nails, to make frames for your eyes."

[20] This and the following paragraph were recorded by Eugene Golomshtok, University of Pennsylvania, 1930.

[21] In adult life gray hair, an indication of longevity, is not pulled out. Its removal would be displeasing to the Creator as a lack of respect for the aged.

10: Speck E-4, 5 (ca. 1925) 1931
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deer-tail or horse-hair when made into a roach.[1] And everything is beaded including moccasins. And if any one wishes it he goes there to the Attendant where he may choose paint of whatever color he prefers.[2] And those desiring it wear eagle feathers.[3] All the old men customarily have the head-band when going into the Big House.[4]

And anyone may choose his style, but red paint and yellow, by custom, are more frequently used. A person does not rub it on his face all over. A person usually paints his cheek or at the sides of his eyes lightly. But the relief-drummers[5] can, if desired, paint black or paint fancy. All these women if they desire may paint red when entering the Big House. And also when the ceremonial leader first enters the Big House that is the time when all those Face-images[6] are painted.

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[1] The "roach" is the dyed deer hair or horsehair crest worn by young and middle aged men, worn on the top of the head. (pl. —). The hair stands upright, reaching from the crown to the nape of the neck, kept in place by an ornamentally carved bone spreader forming the base for a bone tube in which an eagle feather is fastened. This is a characteristic head ornament of the Delawares, ancient as well as modern, allusions to it being found in the early explorers accounts from the Carolinas to Maine. It seems to have accompanied the shaved painted head as an attachment to the scalp-lock of warriors. Throughout the central Algonkian area and the southern Siouan tribes it appears with great prominence in later writings, and has finally spread among the Prairie peoples possibly through diffusion through the agency of the Omaha. The Delaware term for the roach, tapaskó·ču, has reference to the shaved head and stiffened hair; that for the bone spreader, cuxa·'las signifies "rattling pendant." These objects and their descriptive terms represent extremely ancient properties of eastern North America, having obvious connections with archaeological objects of bone which have puzzled investigators. The distribution of the roach head-ornament offers an interesting problem. Its occurrence is noted with practically no aberrant modifications among the early populations from Maine southward to Florida, west through the Iroquois to the Central Algonkian, the southern and eastern Siouan tribes.

Among the earliest references to the Delawares wearing the roach we may cite Denton's (1670) mentioning men affecting as head-wear "a kind of a Ruff made with Deer's hair, and dyed a scarlet colour, which they esteem very rich." (See quotation of pertinent data in A. B. Skinner, "Indians of Greater New York, 1915, p. 36). Neither the article itself nor the sentiment attached to it has altered much among the Delawares since this was written two hundred and sixty years ago.

[2] There are limitations in the colors and patterns in face-paintings. The accompanying chart shows the designs and areas of the face appropriate for the decoration of individuals of various classifications (plate I).

[3] The Delaware seldom trim or cut the feathers they use when dressing for the Big House. They say the feathers are perfect as they grow on the living bird and should not be altered. Only the feathers of birds considered noble, such as the eagles and certain of the larger hawks are sanctioned.

[4] Elderly men give up wearing the roach substituting the fur headband with beaded rosette and small feathers at the side, (see fig. 25), or simply the handkerchief tied around the hair into which a feather is stuck. The elders wear their hair shoulder-length.

[5] The drummers who assist the chief drummers are permitted by rulings of the Big House tradition to wear black in painting, or to paint the face according as their fancy may prompt (see plate II).

[6] The images on the side and center posts of the Big House. The renewal of the paint, half black and half red on these images is a sacred act performed out of the reverence for the "Grandfathers" at the same time when the communicants of the ceremony apply the paint to their own faces.

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584 marriage would furthermore be congenial to the parents of both parties.[15] In practice
586 these marriages usually broke up quickly, both spouses quickly being unfaithful to one another.[16] Occasionally a man, his
[762] pride wounded by a wife's infidelity, directed his helpless anger inward and committed suicide by taking poison. Women too killed themselves out of jealousy.[17] The shifting romantic attachments of both sexes seem to represent an unending striving to find the all-satisfying parent: a striving continually doomed to frustration.

787 The guardian spirit relationship (which was sought by both men and women) seems also to be built upon the prototype of the search for the all-satisfying (but not authoritarian) parent.[18]

572 Among men there was an institution of "friendship" which focused considerable emotion upon a relationship of formally recognized mutual dependency, in war, in
[521] the chase, and in various other life-crises.[19] Men were more at ease with one another
[562] in conversation than with women and, according to Zeisberger, would automati-
[593] cally suspect as a lie any tale which they heard from a woman.[20] It was a common saying, "My wife is not my friend."[21] Old
888 women were accused by the men of being
439 the middlemen who carried the socially disrupting rum from white settlements to the villages.[22]

562 Implicit in all this was the assumption
571 on the part of all Delawares—men and women alike—that relationships with women, while they could be satisfying, were not likely to be; and the further assumption on the part of men that they had less to fear from other men than from

15. Heckewelder, 1819, p. 161; Zeisberger, 1778, p. 79.
16. Zeisberger, 1778, pp. 82-83.
17. Zeisberger, 1778, p. 83.
18. Lindestrom, 1656, pp. 207-209; Heckewelder, 1819, pp. 245-246; Zeisberger, 1778, p. 127.
19. Heckewelder, 1819, p. 278; Lindestrom, 1656, p. 233; Zeisberger, 1778, p. 116.
20. Zeisberger, 1778, p. 116.
21. Zeisberger, 1778, p. 99.
22. Zeisberger, 1778, p. 117.